THE PACIFIC

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THE WAYS

To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High
Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.

—John Oxenham.

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THE PACIFIC

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DEVELOPMENTS IN THE BIGELOW OUTRAGE.

The World, a Socialist paper published in Oakland, printed last week an article from a correspondent in the East in which it was stated that some of the men who had part in that dastardly outrage a few weeks ago on the Rev. Herbert S. Bigelow of Cincinnati are known and will be indicted soon. The World article says:

"According to the evidence, these include men very high in the business world in Cincinnati. Conspicuous in the group are two men identified with the public utility corporations there. A third man for whom it is understood warrants will be issued is said to be one of the most successful of the war profiteers in a town which has had its fair share of war profits."

We have not seen anything to this effect in the daily papers East or West, but this is not surprising. Many of the daily papers print what they wish to print and suppress what they wish to suppress—at least so far as they are able to suppress it.

About ten days ago the Springfield Republican had this editorial note:

"The London Times's refusal to publish Lord Lansdowne's letter, already one of the famous documents of the war, shows that it is possible for Lord Northcliffe's patriotism to triumph over his 'news sense.' It should at least solace lesser persons who have had their letters declined by the Times. But it raises a question of newspaper propriety. Such episodes eventually work harm to the press. A very capable instructor in an eastern college recently told one of his classes that a leading New York paper had suppressed an important public statement regarding the Bigelow outrage in Kentucky. He added the remark that he should like to know how often newspapers did that sort of thing. Every attentive person in the class left the room with a certain suspicion implanted in his mind as to the impartiality of the newspapers as purveyors of news. In the case of the London Times and Lord Lansdowne, the editor's exclusion of the letter was of course wholly ineffective, as it was bound to be. For the event proved that a sensational communication from such a personage had an intrinsic news value that would force its publication in some other newspaper. Lord Northcliffe was plain stupid to begin with."

It is to be presumed that this important public statement regarding the Bigelow outrage that a leading New York paper suppressed was this by Mr. Baker, Secretary of War:

"I am greatly shocked at the reported violence to my friend, Mr. Bigelow. It is, of course, lawless; but it is also brutal and cowardly. The cause of the United States is not aided, but is hurt by this kind of thing. It is alleged that those who beat him said something about avenging the Belgians. but the lynching of Belgians is not avenged by having lawless lynchings of our own. The right of free speech is guaranteed by our constitution, and abuses of that right are punished by law. No night riders are needed, and when the country is at war for liberty and justice they make a humiliating contrast to our national ideals and aims."

For some time after the outrage we were on the lookout for accurate information concerning what led to it, but came across nothing for some time. A weekly Socialist paper printed Mr. Bigelow's prayer in which there was a petition for the repose of the soul of the Kaiser, but we saw in that nothing any more traitorous than we had heard in a prayer by a Berkeley pastor in good and regular standing in the community, who, in accordance with the teachings of Jesus, had prayed for the enemies of his nation. After some time we found the following in a weekly paper published in New York City:

"Cincinnati papers have been perfunctory in condemning the assault. The New York World has treated it apologetically, while the Evening Sun has openly upheld the mob. The Times did not comment editorially, but like other reactionary papers made its headlines misleading. In marked contrast to this the Evening Post was vigorous in its condemnation, accurate in its headlines and complete in its accounts with the exception of the Call, it was the only local daily which reproduced Secretary Baker's letter."

About the same time we found in The Public, a New York journal, devoted to Democracy, the following which threw considerable light on the matter:

'This band of cowards, as low as the most depraved and brutal of the Kaiser's soldiers, filled twenty-one automobiles. They are blood-brothers of the most debased exponents of Prussian brutality. . . . Nothing less could be said for them if Mr. Bigelow were a pacifist of the La Follette type. It happens that he is not. Last May Mr. Bigelow's pacifist associates in the Peoples' Church tried to drive him from the pastorate because he supported his government. A resolution was introduced and voted down. Describing the incident in a letter to one of the editors of The Public, Mr. Bigelow said: 'I took the stand concerning the war that I did not have the information to warrant me in saying that Mr. Wilson's course was not for the best, and that I certainly had no warrant for joining in any attack on the motives of the President. In view of the decision that had been made by the Government, I said that Germany should stop fighting and agree to peace terms as outlined by the President's speech of January 22. Therefore, I said I became a partisan of our Government and advised all others to put aside their misgivings now and help in every way consistent with their conscience."

THE "WIN-THE-WAR-FIRST" CRY.

"What on earth is the use of talking about the kind of world we are going to have when the war is won? Win the war first!" So said one man to another recently. The retort was: "What's the use of winning the war if we don't make a better world?" There are many persons who would answer: "No use at all!" The facts are that human life couldn't have gone on very much longer as it was going before the war. The war has served to show how deep-seated self-interest was, both among individuals

and nations. Men and women must think about the future; must plan for it if the world is not to be full of immeasurable misery in the years immediately following the war.

Writing recently concerning the new civilization that is to be, President King of Oberlin College said:

"Christian men and women ought with all their souls to believe in the posibilities of a new civilization and throw their whole selves into the struggle for its oncoming.

"The war should give a new sense of the inescapable grip of the laws of God in the life of nations as well as of individuals.

"This in turn should mean that there is just one road to national greatness, stern self-discipline, leading to a reinvigoration of the life of the nations in its entire range, physical, political, economic, intellectual, moral and religious.

"The war should give, too, a new grasp upon the principle of the organic view of truth and of human society.

"In this great world-crisis God is sifting out the true from the false Christianity. The only kind of Christianity that can be said to have come out of this war unscathed is a Christianity that is a true reflection of the spirit and teachings of Christ, that is consequently ethical through and through, not tribal but universal in its appeal, and with an ethics capable of application as truly to nations and national relations as to individuals and individual relations."

Worth considering in this connection is the following poem by Eliza Morgan Swift in The Outlook:

"Peace! Will there be peace
Or only the cease
Of the cannon's roar?
Will this sinister war
Turn from a battle of guns and of swords
To a battle of words?
Is hate buried deep down
With the bones of the dead?
Have they fought so, and bled,
To leave behind them a curse, or a crown?
Will love be reborn in the dawn of the day?
And who will come to show us the way?
The wise men! Where are they?
Will they come—will they come?
From the East and the West,
From the North and the South,
From the eagle's nest
And the river's mouth—
Will they follow the star?
Will they hear from afar
The voice that bids them arise and bring
Their priceless gift, their offering?
O pray! Let us pray
They will show us the way
Through the darkness of night to a nobler day,
To a Christ reborn in the hearts of men,
To peace on earth, good-will again!"

THE CONVICTED CHRISTIAN PACIFISTS.

A brief account of the Conference of Christian Pacifists which was held in Los Angeles in October, and which led to the arrest and conviction of Revs. Robert Whitaker and Lloyd Hardin, and Mr. Harold H. Story, has been written and printed. From this leaflet we learn that the case of the convicted men has been appealed to the superior court and that they are now out on bail, $2,500 each.

The Pacific has made no comment on the conviction of these men and the sentence of imprisonment for six months and a fine of $1,200 each, for the reason that it was difficult to get hold of the facts. And even now, at a time when feeling runs high and passion is stirred throughout the country, we await the review and verdict of a higher court than that which convicted them. We have read with interest and astonishment, it may, however, be remarked here, statements in this leaflet, among them the one that the judge, a Roman Catholic, "contended that Christianity was synonymous with patriotism." Also the statement that "Witnesses for prosecution in attempt to discount religious character of conference scoffed at religion, admitted that they would not have known the Twenty-third Psalm if they heard it, and described the prayers as some kind of pacifist noise." It is also declared that the prosecution "openly sought to intimidate jurors, nine of whom were women, by declaring that if they did not find defendants guilty they would be regarded as disloyal by the entire country." We are told in this leaflet that the instructions of the judge to the jury "practically turned on the contention that while freedom of opinion might be allowed even in war times, no public criticism of the President or of the Government's policies could be permitted in these times anywhere or under any guise."

We quote finally from this leaflet the following paragraph:

"After deliberating for an hour or more, jury returned perplexed and asked for further instruction, viz., as to whether in determining the probability of a mob attacking the speaker at the meeting in queston, they mght take into consideration the fact that the auidence was made up of sympathizers and hence attack was extremely improbable; or whether they must consider what effect the words of the speaker might have had upon any audience anywhere. Judge thereupon instructed the jury that in weighing the probability of a riot at the meeting in question, they must consider not those who were actually present, but those who might have been present. Judge impressed upon the jury that they must consider the state of the country, rather than the actual character of the meeting, and that if any remarks made there would or could provoke violent protest, it was an unlawful assembly. Defendants had the case won until this instruction was given, and lost the case on this absurd ruling."

This, in part, is the way in which the convicted men and some of their friends view the case. It is rather startling to read the statement that the court held that no one should be allowed to say anything in any public meeting, though it might be the truth, which might lead to violent protest. We cannot believe that the people of this Republic want such encouragement to mob action and mob rule as that to stand.

In quoting as we do from this leaflet of the Christian pacifists we are making no criticism of the Los Angeles court. We believe that it is only fair that these men should be heard; and as already stated, we await for our conclusion the findings of the higher courts.

CHRISTIAN ENDEAVOR WEEK AS IT RELATES TO CALIFORNIA CHURCHES AND TO THEIR RELATION TO CHRISTIAN ENDEAVOR.

The United Society of Christian Endeavor has designated the week from January 27 to February 3 as "Christian Endeavor Week." The Editorial Secretary writes concerning it:

"The object of Christian Endeavor Week is to recall the origin and history of the Christian Endeavor move-

ment to give thanks to God for His gracious leading, and to acknowledge and praise Him in our achievements. It is also designed to head up the activities of fall and winter in definite decisions for fuller consecration and more wholehearted service, to bring to the young people of the church a vision of the possibilities of the organization and of the tasks that challenge it, and to impart information and inspiration that will make them strong to accept the challenge."

The issue of The Christian Endeavor World for December 13 contains an article concerning this Great Christian Endeavor Week in which are many suggestions for its observance. Among them is this:: "Ask the pastor if he will not preach in the morning on the Young People's Society as a training school in the Church."

A good suggestion, this! Readers of The Pacific have noticed, no doubt, that two Mondays have been given in the month of December in this year 1917, for consideration by the Congregational ministers in the San Francisco bay region of the relation of the churches to Christian Endeavor. The consideration is timely, and it is to be hoped that it will lead to the adoption of such constructive plans as will result in our churches linking up more vitally with Christian Endeavor.

We notice that one day in Christian Endeavor Week is designated as "Church Loyalty Day." The aim will be on that day to inculcate loyalty to the church on the part of the Endeavorers. It might be well for many of our churches if they were to set aside a day for the cultivation of loyalty to Endeavorers and Christian Endeavor.

PACIFIC COAST NOTES.

In the public school at Roslyn, Washington, a coal mining town, there are twenty-five different nationalities. Material, there for the New Democracy!

Dance halls are to be closed in Tacoma as the next step in the campaign against vice and for the protection of the soldiers at Camp Lewis. Federal authorities are determined as to this. So says a Tacoma news item of last Friday.

"The People's Congregational Church" at Anchorage, Alaska, came into existence recently. Among the charter members are some who had not been inside a church for twenty-five years until they began with this new organization. Rev. J. F. Dunstan, the pastor, writes:. "One was a sturdy old prospector who has been in Alaska since 1880, and this is the first church he has been in since his boyhood."

The Rev. E. S. Bollinger, pastor of the Congregational Church at Douglas, Alaska, writes concerning himself and wife: "We congratulate ourselves because we think we are just the people for the place, and that nobody else could be any happier than we are and could not do any better than we are doing. . . . We want to stay in Alaska—for we like the spirit of things even though it is not of the usual church flavor."

"The Conquering Church" was the subject of a sermon by Superintendent Baird of the Washington Congregational Conference in Plymouth Church, Tacoma, last Sunday. We thought when we saw announcement of this subject of the vision which the Emperor Constantine had centuries ago when he saw or thought that he saw on a figure in the heavens the words, "By this conquer." The figure was that of the Cross. When the Church exalts the Cross as it should be exalted it will be a conquering church and such a conquering church as it never yet has been; it will be an all-conquering church.

The Rev. S. Hall Young, the pioneer missionary to Alaska, says that the present high moral standard of the territory as compared with other pioneer countries is largely due to the activitiy of home mission boards in sending ministers of the gospel to the new settlements." He says concerning Alaska at present: "Alaska is in a transition state, the present time is critical; the next few years will tell the story whether Alaska is to be godless or godly —a people of faith or an irreligious people."

In the American Missionary Association mission at Wales, Alaska, all the offices are held by young natives who are able to read and write the scriptures. There is a Young People's Society of 98; and the church membership is more than four hundred, and is increasing rapidly. It was recently remarked: "This part of America will unquestionably be wholly Christian just as soon as it is given a chance to be." In general it is said: "In practically every instance the people of Alaska are more than ready to accept the teachings of the missionaries."

Some Pacific Coast information notes in "Men and Missions": "One district in Oregon has had no religious services in two years." . . . "Utah has more than 150 towns which have never had a minister." . . . "A young itinerant preacher in Arizona covers regularly on horseback a region of 3,000 square miles." . . . It is rather startling to hear that recently 1,200 Japanese were converted to Buddhism in one city alone—and not in the Far East at that, but in our own Los Angeles. . . . "Ninety per cent of the people in one of the missionary villages of Alaska go to church regularly."

A religious worker at Camp Kearney, San Diego, writes: "It may be interesting to know that among the thousands of men there are almost a hundred who are held under protest on the question of fighting. But they are here willing to do any task, however dangerous, that does not require killing. These men of peace will probably become litter bearers or hospital attaches. Another group of men centers our interest; they are the prisoners who, for various periods of time, must be in the stockade. More that one hundred lads are here confined. Are they bad? Yes, and no. They have not become accustomed to military life. They are spoiled boys of our American homes, who have not been used to obeying other than personal whim. We have found them just as responsive to the teaching of high truth and just as tender in regard to all the best things as the men on the outside. A man must learn discipline in the army. It is no place for a sloven, a drunkard, or a shirk."

The Rev. Dr. Miles B. Fisher tells in the Laymen's Missionary Movement magazine of a visit to a mountain town to help make there a religious beginning. "The stage made its way over hill and valley till after eighty miles of mountain road we came in sight of the village. But there was a church spire! Why should I come into a village with a spire? A twelve-year-old boy was asked, 'Is that your church over there, where you have preaching and Sunday-school?' His brain was slow. The question was repeated. . .. 'Nope! that's where they take folks what's dead, and they tell how old they is, and burries 'em.'" One felt like laughing and then crying," writes Dr. Fisher. "Consider the incongruity! A small community, one church building, but no preaching, nor any Sun-

day-school for so long that an ordinary twelve-year-old boy knew the meeting house only as a place for funerals—and such funerals!" Dr. Fisher goes on to say concerning this and another decadent field: "These two fields bore the monuments of different denominations. But one could have gone into the next valley and found a like ecclesiastical monument of still another communion. None is without sin. Is it not high time that we establish such comity relations, eliminating each duplication of church effort, as shall make possible a religious ministry for all such fields?"

A visitor to Camp Kearney near San Diego writes of an experience: "Last Monday we rode out to the camp from the city of San Diego. As our stage passed a big army wagon loaded with soldiers, just boys, most of them in later teens, a passenger called attention to these boys and said, 'There is a part of the Sunday haul.' These boys were on the way to trial and the stockade. And it is a mighty sad commentary on our modern sense of genuine patriotism that just outside the cantonments our citizens so much worship the dollar and so much prey upon the soldier, that, as a result inside the cantonment, the military authorities must maintain a prison to confine the sufferers of the designs of silly-pated women and low-moraled men. These outside enemies of America and helpers of our common foe are surely entitled to some treatment other than now given. A major of a Colorado regiment asked a Christian worker lately, "What are you going to do about cleaning up San Diego?' After all, that is the main question down here in this southwest end of our land. And so the day is going forward at Camp Kearny. The long streets, lighted by electricity, are like those of a city. The aeroplane has vanished westward toward its base at North Island. The trench diggers and bomb throwers are beginning exploits outside the camp. But up in the barbed wire stockade the pay-day of sin hangs heavy. The major was right. Something must be done in the nearby city by the really patriotic people. The boys from Arizona, California, new Mexico and Colorado are not here to be destroyed. They are here to be trained."

CHRONICLE AND COMMENT.

The different provinces of China will send 1,130 students this year to be educated abroad. The money available amounts to $285,000.

The most popular song among the soldiers is, "Where Is My Wandering Boy Tonight?" So remarks Mr. Whitehair, a Y. M. C. A. representative late from France.

President King of Oberlin College spends two days each week at Camp Sherman, Chillicothe, Ohio, leading discussonal groups of officers and giving lectures dealing with the larger issues of the war and to adjustments after the war.

The attendance this year at the Yale School of Religion is by denominations: Congregationalists, 21; Methodists, 21; Disciples, 16; Baptists, 6; Presbyterians, 3; other various denominations, 12. The entering class was 17. Last year it was 33. Twenty per cent of the attendance is from countries other than the United States.

What is New Thought? Mr. Horatio Dresser, whom William James several years ago called the most nearly scientific writer that New Thought had produced, says in his new handbook of the New Thought, that in brief it stands for "God in us" in contrast with the old idea of "God with us," or of "God outside the world." In other words, it stands for inner resources and, claims that these are supreme.

Dr. Sudhindra Bose, M. A., Ph. D., of the University of Iowa, contributed an article on "The American Woman" **to The Modern Review**, a Calcutta, India, journal, in which he says: "I am no judge of such an abstruse problem as women's clothes, but it seems to me that she is overdressed, and that she dresses more to be attractive than to be comfortable." Dr. Bose pays fine compliment to the American girl: "If Paris sets the mode in hats and frocks, America sets the fashions for the Western world in girls. The typical American girl is slender, willowy and blonde with dark blue eyes and fluffy brown hair. She is indeed as beautiful as a picture."

In its War Work Briefs, Association Men has this note: "He is a game religious guy. If that's religion, I will take it,' said a private after he heard a camp secretary drive a straight sermon home. He was a Methodist preacher, but nobody knew him as such. He spoke the language of a universal Christ, to which denominationalism seems small and petty. To this young men in camp respond; the only thing that appeals to them is the Gospel without any peculiar brand or stamp. Men smiled with scorn when they learned that the Seventh- Day Adventists who found twelve men of their tribe in the camp had sent a man'to hold their own.' The only thing which is tolerated is a religion wich will help to hold a man straight. Of course men meet in their varied group for communion and for mass—but that's another thing."

Association Men tells of Roman Catholics holding Mass, the Hebrews conducting their Day of Atonement Feast, the Episcopalians celebrating Holy Communion and the Protestants a union communion service under the roof of the Young Men's Christian Association on one day with never a jar of dogma and each taking its followers into the presence of God by the route sanctified by its own faith. A comment in conection is: "Never have we witnessed a more reverential, worshipful body of men than those who were celebrating the Mass in an Association building on Sunday morning, at which a ruling elder in the Presbyterian Church had been the active usher and knelt in worship—a Scotch covennanter commended him for it. Douay Testaments for the Catholics, the Proverbs for Hebrews and the whole Testament for Protestants are distributed by thousands. And all met together in weekly conference on the morals and religion of the camp."

WHAT THE WORLD NEEDS.

Talk happiness, the world is sad enough
Without your woes. No path is wholly rough;
Look for places that are smooth and clear,
And speak of these to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and pain.

A LITTLE WHILE.

A little while the world may run
Its old mad way, with needle-gun
And iron-clad, but truth, at last, shall reign;
The cradle-song of Christ was never sung in vain!
—Whittier.

Human things must be known to be loved; but Divine things must be loved to be known.—Pascal.

OPENING SERMON BY ALBERT W. PALMER, CENTRAL UNION CHURCH, HONOLULU, DEC. 9, 1917.

"So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome." Romans 1:15.

I. "As Much As In Me Is, I Am Ready!"

There are two attitudes toward life—the ready and the unready.

The people who are unready are always complaining and apologizing. They are perpetually in that worst of vices, self-pity. They are always making excuses and finding weaknesses to bemoan or to criticize. Things with them are ever out of joint. They are like the farmer who, when an old crony said they never got enough rain in their section of the country replied complainingly, "Tain't that, si, 'tain't that. We git enough rain—the only trouble is it ain't sent with any jedgment!"

The people who are ready, on the other hand, are cheerful, pleasant, effective. They drive their work but do not let their work drive them. They recognize their limitations but they rejoice in the measure of opportunity which is granted them. They play the glad game with Pollyanna and always find something cheerful and constructive upon which to focus their attention.

Paul was this kind of a man. When he said "As much as in me is, I am ready," it did not mean that he had no difficulties, problems or limitations. It simply meant that he accepted all these things as part of the game and was ready, in spite of them, to play the game.

I want to suggest these words of Paul to you as a church motto for this first year of the new pastorate: "As much as in me is, I am ready!"

We have thought of religion in the past as something which made men ready to die—let us now think of it rather as something which makes us ready to live.

The year will bring work to do. Let us not complain about how over-burdened or poorly equipped we are. Let us go to our work and be strong!

"Certain of sword or pen
Who are neither children of Gods
But men in a world of men!"

The year will bring us sacrifices to make—wheatless days and meatless days, contributions to the Red Cross, the Y. M. C. A. and to other good causes of humanity. Let us not undertake these things whiningly and fretfully like an unwilling child dragged off to bed, let us accept our part in the great day of the world's history with an heroic spirit and say, "I am ready."

The year will bring us to the point of seeing our young men go over seas to France to fight for the freedom of the world. Let us not be mournful or gloomy about it. Here too we must say "I am ready."

There is a fine balance of modesty and heroic performance about these words of Paul. As much as in me is,' he says, "I am ready." Here is no vain boasting and on the other hand no morbid self-consciousness. He recognizes his limitations. He is not as eloquent as Apollos, nor has he, like Peter, been one of the original followers of Jesus. He has his physical infirmity, his thorn in the flesh, to handicap him. But he has no intention of making his limitations an excuse for doing nothing, he promises to do his best.

Some people are ready but they are not modest. They have solved all the problems of the universe and are ready to cram their solutions down other peoples' necks. Other people are so modest that they are never ready. Until they have settled all the difficulties that suggest themselves they will do nothing, they are the victims of self-consciousness and self-distrust.

I ask you this question: Can we as a church preserve this fine balance of Paul's? Can we be modest, always remembering that truth is larger than our limited interpretation of it and life full of deeper meanings than we have yet experienced? And at the same time can we be ready, eager to minister to the world that portion of the great gift of truth which has been revealed to us?

As your minister I shall try to live up to this ideal which I am suggesting to you. I know my limitations, and you will discover them quite soon enough, no fear of that! But "as much as in me is, I am ready," and I shall give you gladly, cheerfully, eagerly, the best service I know how to render.

II. To Preach The Gospel.

But Paul goes on. He says "I am ready to preach the Gospel." The marginal reading puts it more freshly "to bring good tidings." That, as I conceive it, is the business of the church, to cheer, to comfort, to hearten and inspire by a great and triumphant message.

That message is, in a word, the supremacy of the spiritual side of life as revealed to us in Jesus Christ.

It is a message of comfort.

To those who bear the heat and burden of the day, to those who are troubled in mind, or body, or estate, it opens the resources of spiritual power and renewal. To the sick it says: "Rest in the Lord, wait patiently for him." To the worried and anxious it says: "As the day is even so shall your strength be." To the lonely and discouraged it says: "I will never leave thee nor forsake thee." To the bereaved it says: "I came that they might have life and have it abundantly."

But not only to those in need of comfort does the gospel message come. It comes also to the strong and the heroic. To men and women in the full flood tide of life and activity it says: "Come, let us join God in his search for his lost children! Come, the Kingdom of Heaven is at hand! Let us go forth to rebuild the music and the dream. We men of earth have here the stuff of Paradise."

The social applications of the Gospel in these days in which we live are simply tremendous, and they are a part of the Gospel quite as much as the ministry of comfort.

III. To You Who Are In Rome.

Paul was a strategist. He focused his attention on the key cities of Greek civilization and he looked beyond to Rome as the capital of the world, the center of power and influence. It was there he longed to proclaim Christianity that from this great pulsating heart of the world it might go out to the remotest provinces.

Where is Rome today? There is no such centralization now as there was in Paul's time. Printing, the telegraph, the cable and wireless have made the whole world infinitely smaller than a single province of the Roman Empire. Almost anywhere in the world is Rome today in the sense that a brave deed done or a true word spoken there echoes everywhere. A shot fired in a New England village many years ago was heard around the world and today Tagore in India, H. G. Wells in London, Washington Gladden in Columbus, Ohio, Edison in West Orange, New Jersey and Bishop Brent in the Philippine Islands are all in Rome.

And yet in a peculiar sense Honolulu is Rome today. All my friends do not agree with me. One of them wrote me from Boise City, Idaho, "I am afraid you have banished yourself so far from this great world that we shall hear little more of you!"

Nevertheless Honolulu is quite as much a part of "the great world" as Boise City, for it is the Cross Roads of the

Pacific. Here in the center of this great amphitheater of the Pacific Ocean we look to both Orient and Occident. Here if anywhere Christianity needs to be interpreted in its most beautiful and winsome terms. Here if anywhere a sample of Christian civilization needs to be presented to the Oriental world. Here is a laboratory wherein solution of racial good will and industrial justice may be worked out for the blessing of all mankind. Surely if anywhere is Rome today, that anywhere is here!

"So, as much as in me is I am ready to preach the Gospel to you also that are in Rome!" Let us all say that, remembering that though the minister may preach the Gospel on Sunday it fails to get to its destination unless the congregation preaches it every day of the week in all the affairs of life.

THREE WAYS OF CELEBRATING CHRISTMAS.

James G. K. McClure.

The different ways in which the first Christmas word was received are illuminating. The multitude "wondered," the shepherds "praised," but Mary "kept."

To the people at Bethlehem who heard a description of the angel host breaking the silence of the night and singing the message of "Glory to God in the highest," the whole matter was intensely interesting—but no more. It appealed only to their eyes. They listened with "open-eyed wonder." Theirs was a 'seven-days wonder." Then, inasmuch as the message never got beyond their eyes, its effect was evanescent.

To the shepherds the occasion which revealed the open heaven and gave them te assurance of a Saviour's birth was more stirring. They caught the spirit of the angels. The music in the air laid hold of them. They went to Bethlehem, beheld the child, and they "praised." It was a marvelous occasion, and their life responded to it. Yes, their life should speak God's glory in the Christmas birth—and their life did speak it. But that birth never got beyond their lips; its effect was transitory.

But to Mary all that she saw and heard was more than a mere matter of evanescent wonder, or even of transitory praise; it was a matter that should go beyond the eyes, beyond the lips, and should affect the heart. Mary, therefore, "kept" all the message of Christmas, never letting it slip away, for she continued "pondering" it in her "heart," until with her the effect of Christmas was permanent.

Mary Marvelous Through Pondering of Message.

And what an effect that permanent effect was! How patient she became, how faithfully she discharged the duties of her life, how humble-minded se always was, how strong she showed herself in quiet hours and in hours of emergency to do and to bear! We do not need to bow down in supplicating worship of her to realize her worthiness. We may be chary of every influence that would give her undue exaltation; and still we cannot be true to facts without seeing in Mary a marvelous woman, the presentation of whom to the heathen tribes of Europe gave a new sense of the beauty and nobility of womanhood and the enthronement of whom in art has made and will make many a Christian man and woman wish to bless the world with traits similar to her own. And she became what she was because she "kept" the Christmas message; and she succeeded in keeping it because she "pondered" it in her "heart."

Herein is the philosophy of the preservation and of the transformation of character. We must "keep" the great messages of life as constituent parts of our being, so that they become permanent influences in us and through us; and we do this only as we put them into our very heart and there brood over them, "pondering" them. For it is thought, continued, quiet, prized thought, that makes character and that determines life.

Is there not special reason why in this our age the three methods of greeting Christmas should be in mind? What ain appeal is today being made to our eyes! The streets are full of bright lights and dazzling attractions. The automobiles flash by, and sight is constantly called into requisition. The moving picture shows are putting before multitudes in every part of the land what appeals quickly and rapidly to the eyes.

Much to See but Must Also Think.

What an appeal is being made to the lips! There is so much to talk about! The newspapers and periodicals and books are pouring material before us. There are so many people whom we know, there are so many events in one place or another throughout the globe for us to discuss. In a word, time is so rushing we are so busy, hours for labor are so long, that when we are free our natural wish is to "see"—or to "talk." Eyes and lips have the field.

The necessity of being on our guard so that we "keep" is apparent, if we really desire to be strong characters and take a helpful part in society. Luther made people ponder; otherwise there could not have been the reformation. The Pilgrim movement gathered momentum from profound thinking in the cabin of the Mayflower. The great revival of 1857-1859 had such lasting effects upon America because it sprang from and was based on "keeping" God's word in the heart.

The most important message ever announced to earth was that of the first Christmas. The more important a message the more need to "keep" it. Christmas was designed for great thinking. We may let it be merely something for "eyes" and "lips"; Christmas trees and wreaths and ribbons to be seen, Christmas carols and Christmas greetings and Christmas good wishes to be on the lips. But oh, if Christmas does not get beyond the eyes and the lips, how soon the sights fade away and the songs die out! Then because we have not kept it in the heart as a matter of reverent and continuous thought, have we not failed to stay in line with Mary and failed to reap its true and permanent value?

Christmas the Time for Worry to Go.

Christmas is designed to be the time of soul enrichment and of the creation of largemindedness. It gives thoughts that if cherished will not merely thrill but will also transfigure the life. Christmas is the authoritative announcement that the great God of the heavens finds his highest glory in loving us and in providing for us everything we need. To ponder that announcement is to realize our value in the sight of God and to know that each of his providences toward us is wise and kind. No human being can think Christmas out without being comforted and cheered —without feeling that his life is full of meaning and that he should be brave and do the best he can in his place to be worthy of the care of such a God. Nor can any one think Christmas out without loving God's world and wishing every human being to have the gladness of trusting and obeying this wonderful and beautiful God. Christmas is the time for worry to go and peace to come, for enmities to give way to loves, for selfishness to ebb out and unselfishness to fill the heart, for every thing hurtful to betake itself into outer darkness while the blessed enters with a flood of light. Every Christmas should be the supreme occasion in the year when the soul enlarges its bounds and

moves forward into new development. It should be the festival of the whole Christian world, when all souls espouse afresh the pursuit of God and the accomplishment of his satisfying will.

Mary was what we call "a peasant woman"—only that. Her home was small, her surroundings meager, her opportunities limited. But she 'kept" Christmas, "pondering it in her heart"—and lo, her life and character have enriched our earth. Great thoughts throbbing within her made her what she became. Great thoughts throbbing in our souls likewise may magnify and irradiate us. Some may wonder with their eyes at Christmas time, and that will be all. Some may praise with their lips, and that will be all. We hear naught more of the multitude or of the shepherds. But if we keep within our heart the message of the angels, that will not be all with us—for we ourselves shall be changed from glory into glory and ours will be the power of an endless life. Then shall we have treated the Christmas message as God would have us.

A CHRISTMAS WISH.

W. W. Lovejoy.

How may we reach at Christmas-tide
The goal to which the Star would guide
Which Magi sought in new-born King,
While heavenly hosts His praises sing?

To them, to us, the way how long!
Though then the three and now the throng.
What charm may make the way seem short
And thus reveal our deepest thought?

Our gifts, like autumn leaves that fall
So widely at the season's call,
Seem half-estranged from Christmas ties,
old-time guise,
So lavish, careless, fashion-wise.

Lo, nothing vague and indistinct
Is wit the Bethlehem story linked:
The oxen, manger, babe and Mary—
How all unlike the land of faery!

Maid Mary's babe had need of nought
But mother-love and wise forethought,
The smile returned; where these are given
Dark Winter's cold with light is riven.

Then every cradle is a shrine,
And every mother-face divine;
No need of Star, the way is plain—
Within our hearts the King doth reign!

Our simplest gifts may thus betoken
This wish, heartfelt and freely spoken:
One thing we seek than all beside,
To show a love like His who died.

For there are those of lowly birth
Who yet as kings shall bless our earth;
Of true descent from David's line—
Our gifts may find them—yours and mine!

Educate men without religion, and you make them but clever devils.—Wellington.

WAR'S HEAVY HAND ON THE COLLEGES AND UNIVERSITIES.

An article in the Boston Transcript shows that the colleges and universities in the United States have suffered a loss of forty thousand students, several hundred professors, and not less than four million dollars in income.

The University of New York leads in enrolment, having 6,936. The University of Pennsylvania stands second, with 6,620. Columbia is third, with 5,914. The University of California is fourth, having 5,660.

The following table gives the enrolment in 1916 and in 63 institutions in 1917. The falling off in the University of Pennsylvania was 2,212. In the University of California it was 800. In Cornell it was 1,405.

Name of College	Enrolment 1917	Enrolment 1916
Allegheny	352	403
Amherst	367	505
Bates	428	473
Boston College	638	675
Boston University	2,801	2,525
Bowdoin	341	434
Brown	916	1,136
Bryn Mawr	484	447
Clark	115	167
Colby	360	422
Colgate	434	581
Columbia	5,914	6,566
Cornell	3,859	5,264
De Pauw	874	930
Conn. Col. for women	237	200
Dartmouth	1,020	1,501
Goucher	704	612
Hamilton	206	220
Harvard	2,998	4,976
Holy Cross	621	592
Indiana University	1,656	2,008
Iowa State University	2,475	2,896
Knox	603	724
Lafayette	442	634
Leland Stanfodr	1,555	1,991
Lehigh	650	805
Mass. Agricultural	495	695
Mass. Inst. of Tech.	1,670	1,937
Middlebury	288	372
Mount Holyoke	850	824
New Hampshire	552	653
New York University	6,936	7,470
Norwich	181	196
Ohio State	4,187	5.077
Oberlin	930	1,023
Pennsylvania State	2,073	2,352
Princeton	866	1,555
Purdue	1,644	2,136
Radcliffe	693	675
Rhode Island State	249	336
Simmons	1,054	1,088
Smith	1,946	1,917
Syracuse	3,150	4,088
Trinity	166	246
Tufts	1,667	1,737
University of California	5,660	6,460
University of Cincinnati	2,068	2,131
University of Illinois	4,851	5,876
University of Maine	816	1,195
University of Michigan	4,722	5,976
University of Nebraska	3,586	4,362
University of Pennsylvania	6,620	8,832

University of Rochester	526	564
University of Vermont	580	672
University of Virginia	738	1,059
University of Wisconsin	4,098	5,020
Vassar	1,125	1,102
Wellesley	1,612	1,572
Wesleyan	397	504
Western Reserve	1,417	1,583
Williams	424	548
Worcester Polytech	425	539
Yale	2,129	3,262
Total	102,353	123,327

Despite the loss in enrollment for 1917, it is noteworthy that in many instances the freshmen classes are about as large for 1917 as they were for 1916. For instance the number of freshmen in the University of California was 1585 for 1916; for 1917 the figures are 1,549.

Name of College	Freshmen 1917	Freshmen 1916
Allegheny	135	133
Amherst	124	169
Bates	127	143
Boston College	285	300
Boston University	899	760
Bowdoin	120	152
Brown	204	237
Bryn Mawr	141	105
Clark	51	69
Colby	140	126
Colgate	179	197
Cornell	1,109	1,436
De Pauw	258	299
Conn. College for Women	83	98
Dartmouth	412	463
Goucher	297	243
Hamilton	77	88
Harvard	555	692
Holy Cross	226	211
Indiana University	630	764
Iowa State University	783	978
Knox	142	211
Lafayette	140	244
Ledand Stanford	585	627
Lehigh	265	327
Mass. Agricultureal College	107	159
Mass. Inst. of Tech.	504	450
Middlebury	92	133
Mount Holyoke	266	246
New Hampshire	234	261
New York University	3,272	3,323
Norwich	95	99
Ohio State	1,502	1,661
Oberlin	319	344
Pennsylvania State	739	735
Princeton	348	374
Purdue	598	717
Radcliffe	91	116
Rhode Island State	91	122
Simmons	224	199
Smith	667	672
Syracuse	1,207	1,366
Trinity	59	81
Tufts	243	265
University of California	1,549	1.585
University of Cincinnati	487	531
University of Illinois	1,809	2,246
University of Maine	302	381
University of Nebraska	1,008	1,197
University of Rochester	170	211
University of Vermont	214	230
University of Virginia	298	403
University of Wisconsin	1.195	1,425
Vassar	336	323
Wellesley	454	479
Wesleyan	168	166
Western Reserve	520	503
Williams	176	185
Worcester Polytech	145	186
Yale	585	830
Total	28,041	31,409

THE DOOM OF KINGS.

There is a specter on the fields of France
Waking earth's monsters from their murderous trance,
A specter grim and hunger-mouthed and gaunt,
Whose hollow voice is still a rolling vaunt,
A thrill of triumph over bestial things:
"I cry the doom of kings."

There is a wraith above the wild North Sea,
Clouding the sky with sickening vulture glee,
A wraith of smoke whose voice is thunder-loud,
Beating the waves into a monster shroud,
And over all their tumult still it flings:
"I cry the doom of kings."

There is a herald sent from West to East,
Bearing the word of Demos to the Beast,
A herald with a voice no man may hear
And not be mindful, high and strong and clear,
And this is all the message that he brings:
"I cry the doom of kings."

There is an angel with the wand of peace
Brooding above the world. No more shall cease
Her watchful patience till, above the dun,
Mad fury of the last red battle won,
Tender as love—or Christ himself—she sings:
"I see the doom of kings."

—Lewis Worthington Smith.

CALIFORNIA CHURCH FEDERATION.

Report of E. Guy Talbott, Executive Secretary, March to December, 1917, Inclusive.

During the past eight months the work of the California State Church Federation has largely been co-ordinated with war work, either in conjunction with the Armenian and Syrian Relief Committee or the Federal Council of Churches and its various commissions.

The months of March and April were devoted to a Legislative Campaign. During May the Executive Secretary made a campaign across the country, representing the Commission on Inter-church Federations of the Federal Council in the interest of the organization of Local Federations. During June a campaign was conducted with the Armenian and Syrian Relief Committee. During July the Secretary gave twenty-five lectures at three young peoples' institutes. August was devoted to the Armenian and Syrian Relief Campaign on the Pacific Coast, September and October, to a cantonment campaign for the Federal Council of Churches and its various Commissions; November, a campaign in the Middle West with the Armenian Relief Committee and December in office work and addresses in California.

In these various campaigns the Secretary has visited thirty-six different towns in California and sixty-seven cities outside of California, covering the entire United States. During this time he has travelled about 50,000 miles.

The Denominational Secretaries and Superintendents are organized into a Comity Committee and have joint oversight over all new church enterprises. Much progress has been made in this field, and the California plan is being copied elsewhere.

The Federation has co-operated with the Liberty Bond Committee, the American Bible Society, the World Alliance for promoting international friendship, as well as the Federal Council and the Armenian and Syrian Relief Committee, during the past few months.

By vote of the Executive Committee, the Executive Secretary was instructed to devote as much time as necessary to war work, either in connection with the Federal Council or the Y. M. C. A., during the next few months.

Arrangements have been made for a campaign in the interest of evangelism during January and February, covering the entire Pacific Coast. For this purpose we are bringing Dr. Morton C. Pearson, Executive Secretary of the Church Federation of Indianapolis, to the Pacific Coast. The Indianapolis Federation has had the most conspicuous success in community evangelism without outside evangelistic leadership.

The budget for the current fiscal year was fixed at $5,000 but has had to be increased owing to additional expenditures growing out of war activities. The receipts and disbursements thus far have been about $4,400, and at least $1,000 more is needed to carry the Federation to the beginning of the next fiscal year, March 1, 1918. (These receipts do not include $1175, travel expenses of the Executive Secretary.)

DR. LOVEJOY SENDS TO THE PACIFIC HIGH COMMENDATION OF DR. WINBIGLER'S WORK.

Dear Pacific:

An article in The Pacific of last week, "Tolerance," calls for a word from me, in justice to Dr. Winbigler, who is there charged with intolerance towards Christian Science teachings. The writer, like the Irishman at Donnybrook Fair, was evidently seeking a scrap, but he mistook his man. He confesses to have heard Dr. W. twice. I had the pleasure and satisfaction of hearing him five times. A graduate in medicine from Harvard and Dublin, and somewhat widely read in Psychotherapeutics (pardon my egotism,) I tested what I heard by the methods scientific so-called. I was delighted that the public could hear the sanest, safest teaching from an able teacher on the matter now coming to the front in many prominent churches, as the Emmanuel Movement in Boston, at Long Beach in our own state, and elsewhere. More than anyone known to me, Dr. W,s' whole emphasis is on getting his hearers to practice what he preaches, to test it themselves. He is quite unique in this. The size of the companies coming to hear him and their response may well show this. I understand he is an M. D., as well as an ordained preacher; is endorsed by the Federation of Churches, has been studying and teaching his subject for some thirty years. Any attempt to belittle his work in the interest of a pseudo-science is surely to be deprecated for the sake of the many who need just such help to become "fit," efficient in church and religious work and in the pressure of daily life. Self-realization—we pray God give it to us of today. Here is signal help at our very own doors.. I cannot too highly speak of the work as thus done; now continued in class-work at the First Baptist Church, Oakland in Dr. W.s' absence.

W. W. LOVEJOY.

HEART WORSHIP.

Wm. C. Allen.

Our Lord defined worship as an act "to be consummated in spirit and in truth." In other words it is an exercise of the spiritual faculties and must be sincere.

"Though they may crowd
Rite upon rite. and mystic song on song;
Though the deep organ loud
Through the long nave reverberate full and strong;
Though the weird priest
Whom rolling cloud of incense half conceal.
By gilded roles increased.
Mutter and sign. and proudly prostrate kneel;
Not pomp, nor song, nor bended knee
Shall bring them any nearer Thee."

So sang Lewis Morris. No doubt he intended to convey the thought that such worship—whilst it may be acceptable to God if accompanied with a reverent outreach of the soul—cannot consist in the exteriors of ritual alone. I think most Christians of all creeds believe this. How important then that we go to the house of worship with hearts uplifted to God and with a veneration that no "thin soaring tone of the keen organ" can substitute.

Worship is union of the soul with God. It inspires the awe of those who sincerely engage in it. It soothes the restless body and mind. It inspires trust in the ceaseless superintendence of Providence in the affairs of men. It leads to a reliance on the simplest teachings of the Gospel. It steadies the wayward affections. It enlarges our sympathy for the whole creation. It breathes upon us the benediction of God's forgiveness and makes us willing to forgive others. It carries us into the Divine presence. How can men and women pass one hour in that hallowed presence and not be renewed thereby?

Some enter the house of prayer that they may listen to a favorable minister, to enjoy the sweet swelling of sacred music or because of social ties. Those who go to simply worship God secure the richest rewards. The recital of a creed, the voice of the orator, the anthems or organ may fail to satisfy their deeper needs. These aspirants for contact with God—whatever the form of their worship may be—positively find Him. Men and women thus like little children prostrate themselves at His feet. The New Testament teaching as to the visitations of the Holy Spirit is no mystery to them. Their hearts actually become temples of that Holy Spirit. Every hour in which they so enjoy Him becomes a tonic, comfort and joy. Who would not desire to thus worship God?

All may stretch out their hands to the Infinite from a room of pain, from the bare hillside, in the crowded street, the rude chapel, or stately minster:

On these shall come to fall
A golden ray of consecrated Light,
And Thou, within the midst, shalt there
Invisible receive the prayer.

San Jose, California.

DECEMBER, NINETEEN SEVENTEEN.

Mary Dillingham Frear.

Bereft of leaves and foolish fears, at last
The souls of trees and men are stark and dumb;
For at calamity's cold, bitter blast
Frail tenures yield, enfeebled powers succumb.
But sap-deep, vital hope abides, remember,
Through life's December.

NOTES AND PERSONALS.

The Rev. Thomas Magill has taken up the work at Adin in Modoc County.

"There are more Seventh-day Absentists in Oakland than Seventh-day Advenstists," says the Rev. Dr. Kloss.

Seven persons were welcomed into the fellowship of First Church, Oakland, the first Sunday in December.

The Rev. Albert W. Palmer had more than a hundred "steamer letters" to read en route to Honolulu.

The Rev. Mr. Breed has decided to remain at Evanston, Illinois, and has declined the call from the church at Sonoma.

The Rev. Byron H. Stauffer is to give the address at the Forefathers' Day celebration in the Congregational church at Palo Alto, Friday evening..

The Rev. A. Toothaker of Albuquerque, New Mexico, has accepted a coll from the church at Porterville and will enter on the work the last of this month.

The Congregational Church at Lowell in Snohomish county, Washington, celebrated its twenty-fifth anniversary recently. The first pastor was the Rev. T. G. Lewis, now of Angel Camp, California.

Next Monday at the meeting of the ministers in San Francisco the relation of our churches to Christian Endeavor will be considered. The meeting will begin at ten o'clock. There ought to be a large attendance.

The Washington Gladden Club of the First Congregational Church of Long Beach has sent out an exceptionally fine invitation to its Forefathers' Day celebration Friday evening of next week. The principal address will be given by Dr. Carl S. Patton of First Church, Los Angeles.

The Rev. Stanley Ross Fisher, pastor of the First Congregational Church of Fall River, Massachusetts, had on a recent calendar some excerpts from the message the Rev. Dr. Patton gave to the people of First Church, Los Angeles, the first Sunday of his pastorate. Concerning it all Mr. Fisher said: "The pastor of this church says 'Yea and Amen.' "

Secretary Kelsey of the American Board has charge of the People's Bible Class in First Church, Berkeley, for four Sundays, beginning last Sunday. The topic is "A New Era in Human History." Next Sunday the subject for consideration will be "The Fundamental Principles of the New Era." The following Sunday, "The Practical Program. "January 6, "America's Opportunity and Duty in Bringing in the New Era." The class meets at 12:20.

Large congregations welcomed the Rev. M. G. Papazian last Sunday in his church at Fresno—after his absence for eighty-eight days speaking in the East in behalf of the Armenian and Syrian relief funds. He said that he had found everywhere throughout the land a new spirit—the spirit of service. Very appropriately his text was: "The Son of Man came not to be ministered unto but to minister." The Fresno Republican reports Mr. Papazian as saying: "War may be a calamity; but if this war can make us to understand that no nation can safely live unto itself it will have rendered the highest service to America and and through America to the World."

The First Congregational Church of Berkeley had its annual dinner Wednesday evening of last week. The attendance was such as to tax the seating capacity of the Sunday-school rooms in which the dinner was served. Dr. Larkin of the North Church, and Mrs. Larkin, his mother, were the guests of First Church that evening. Dr. Larkin made a brief inspiring address and Dr. Brooks outlined in an incisive way the work the present-day church is called to do. The Pacific has already had report of the recent annual business meeting, setting forth some of the things achieved during the year and the outlook for the ensuing year; and accordingly note now that it was reported at the meeting last week that the benevolence apportionment for the year had been over-subscribed and that a much larger proportion of the amount needed for current expenses had been pledged than at any time heretofore.

The Rev. Dr. W. A. Waterman, of La. Mesa, California, writes concerning the need for a Pacific Coast church paper, expressing gratification that plans are being developed for its up-building. Dr. Waterman was a reader of The Advance from its first issue in 1867, and of The Congregationalist since his seminary graduation in 1867. A Civil War veteran, he is now the department chaplain of the G. A. R., for California and Nevada. He is also captain of the Soldiers' Fraternity Society of Blue and Gray. He has a grandson who enlisted in the service of his country soon after war was declared, and also a grand-son-n-law who enlisted in July immediately after his marriage. A daughter is in surgeon's superintendent work in the East. Dr. Waterman has recovered practically from the severe injuries sustained in an automobile accident about two and a half months ago. His physician says that the broken bones healed wonderfully for a man 74 years old.

Mr. Paul C. Brown of the First Congregational Church of Los Angeles, for many years the California Christian Endeavor evangelistic worker, is also the Intermediate Superintendent in the United Society of Christian Endeavor. As such he has a message for Intermediate superintendents, in the last number of The Christian Endeavor World. In it he says: "This ought to be Intermediate Christian Endeavor's greatest year; and it certainly will be if we accept the challenge given by the United Society, not only because a definite goal of 2,000 new societies has been assigned to the Intermediate Departments, but also because Intermediates are classified the same as Young People's societies in the new standards. In other words, we Intermediates are expected to do the same quality of work as the older societies, and to be rated 'Excellent' or 'Superior' means just as much to an Intermediate as to a Young People's society. This is a challenge indeed, especially in sections where Intermediate work has been classified along with the Junior Department." Mr. Brown mentions the new goals and says in that connection: "With all of these new standards and goals for our societies and unions is is barely possible that some of our workers will lose sight of the other high ideals that have always urged

us on in our work. We surely must not let the mechanism of this campaign overshadow our fundamental purposes in Christ's service. Col. 3:23, 'And whatsoever ye do, do it heartily as unto the Lord, and not unto men.' Let these words be our special motto this year. Our country is calling to the colors so many of the boys who are in their twenties that it is vital just now that every possible effort should be made to reach the teen-age boys and train them for Christ. This surely makes our task as Intermediate workers more important than ever. God grant that we may not fail in this special time of need."

POMONA.

Pilgrim Church is just closing one of the most successful years in its thirty years' history. The Annual Meeting was held on Wednesday evening, December 12th. At this time the clerk of the church reported a total membership of 723. A deficit of $400 was reported by the financial secretary, but the people of Pilgrim at once took care of that, making it possible to close the year with all bills paid. The church debt has dwindled to $14,000, which is entirely covered by pledges that are being promptly paid as they fall due. The Boy's Brigade, with a membership of 92, has been doing excellent work which is being recognized in military circles as the men who have had Brigade training are called into the national service. All other departments of Pilgrim's work are being carried forward with wisdom and commendable enthusiasm.

A new departure in the work of this Church is the recent disbanding of the Woman's Working Chapter and the Woman's Missionary Union to form one society which shall through a departmental system carry on the Woman's work under one organization.

The Sunday evening services during the autumn months have been of unusual interest. The pastor, William Orr Wark, has given a series of historical discourses centering on the Luther Quadrennial that have been greatly appreciated, not only by the membership of Pilgrim but by many others who have been regularly in attendance. On the evening of December 9th the pastor, with his choir, exchanged with the pastor and choir of the First Church, Pasadena. Dr. D. F. Fox, of the Pasadena Church, preached at Pilgrim that evening on the subject, "Next to the Bible, Which is the Greatest Book in the World?" The pocketbook and the spelling book were considered and discarded, and it was the hymn book that was given the place of honor. At the evening service, December 16th, President Aurelia Henry Reinhardt, of Mills College, spoke on "Christianity and Democracy." At this writing Pilgrim people are looking forward to "next Sunday evening," December 23rd, when the Choral Union of Pomona College, Claremont, will come over and sing "The Messiah."

CENTRAL UNION CHURCH, HONOLULU.

After thirteen months of able and faithful service, Rev. J. H. Williams, D.D., former pastor of the Congregational Church at Redlands, Calif., closed his work as acing minister of Central Union Church, Honolulu, on December 2. At his last preaching service a large congregation packed the church to show their appreciation of his splendid pastorate. On December 9, Dr. Williams introduced the new minister of the Church, Rev. Albert W. Palmer, formerly of Plymouth Church, Oakland, California, who now takes the leadership of Central Union. Mr. Palmer's fine record, winning personality and magnetic addresses promise a most successful ministry.

THE MEETING OF THE BAY ASSOCIATION.

It has been repeatedly said, both during and since the meeting of the Bay Association, at Mission Church, Dec. 11th, that it was one of the best meetings this Association has held for many a day. The churches were well represented; the Mission church was a good place for the meeting, and kept up to its reputation for right royal hospitality; the addresses were of a high order, both intellectually and spiritually, and the inspiration and enthusiasm of the meeting grew even to its very close.

We were sorry to dismiss Rev. A. W. Palmer to Hawaii, but were glad to welcome as members four new pastors of Mission and First Church, San Francisco, Calvary Church, Oakland, and North Berkeley Church: Revs. E. Morgan Isaac, Byron H Stauffer, Chas. S. Price and Ralph B. Larkin.

Mr. Norman V. Pendleton of Greeneville was granted a license to preach.

Rev. A. B. Apra, of the Green Street Italian Church, presented a letter from the new Spanish Church, which has just been organized by him, requesting recognition by, and membership in the Bay Association. A committee of five was appointed to act for the Association in the recognition of this church, consisting of Revs. L. D. Rathbone, C. L. Mears, F. J. Van Horn, and Messrs. C. H. Ham and I. H. Morse.

The Business Committee was instructed to fix the time of the spring meeting to correspond with the proposed visit of the Tercentenary team.

A NATIONAL ENDORSEMENT.

President Wilson, Governor Whitman of New York, Theodore Roosevelt are among the prominent national workers who have approved of the plan of raising $400,000 for the American Bible Society to equip Uncle Sam's soldiers and sailors with Khaki bound New Testaments.

The Testaments must be provided in over 50 different languages for the war work and there is only one National Society that can do this national and international work in the most economical manner for the Protestant Churches of America.

Rev. A. Wesley Mell, Pacific Agency Secretary, addressed the ministers at their meeting in San Francisco last week, concerning the work of this society. Many of the Congregational Churches have already co-operated and other Churches are planning to do so in the near future.

The First Church of Oakland has already asked for 500 envelopes.

Literature and envelopes for all who desire to make contributions will be provided by the Pacific Headquarters, 122 McAllister Street, San Francisco., Cal.

YOUNG PEOPLE IN THE COEUR D'ALENES.

Under the caption of "Young People in the Coeur d'Alenes, Miss Lilie Dehuff of Wallace Idaho, writes in the American Missionary Magazine: "In this region of great wealth, due to the lead mines, everyone is busy making money and little attention is given to true riches. Wallace, Idaho, is essentially a town of young people. Young men, ambitious, venturesome, come here to win fortunes, and with them come their wives and families. The boys and

girls are reared in the atmosphere of eager striving for the almighty dollar. Only a few persons consider the church and what it stands for at all, and the real values of life are lost sight of in the mad scramble for gold. But the boys and girls respond eagerly to the appeals made to them. At school, in the church, and on the playground, we find children from Finnish, Swedish, Norwegian homes, besides the children from American homes. A group of twenty girls, of ten and eleven years, meet every two weeks to learn about the immigrants and foreigners, and they are taught to be kind to the people of another race and color. Older girls, those of twelve and thirteen, form another group, and they receive the inspiration that comes from studying the work of missionaries at home and abroad.

The older girls of the Sunday-school belong to the Interdenominational Order of the King's Daughters, and they are trying to live as the King would have them. One of our members is now in Colorado, and another is in New Mexico. This is typical, for mining attracts a roving peoule and develops a roving disposition. Many who are here today will be gone tomorrow, and soon they will be scattered in all parts of the United States. A girl from a small town in New Mexico writes that she will be better for having been with us, as a member of our circle and a worker in the Endeavor, Sunday-school and church."

OREGON LETTER.

By George H. Himes.

At the adjourned annual meeting of the First Congregational Church of this city, held last Thursday evening, the following resolutions were offered and unanimously adopted:

We, the members of the First Congregational Church of Portland, Oregon, in annual meeting assembled, do hereby extend to our beloved pastor, Dr. Luther R. Dyott, our heartfelt sympathy in this hour of sickness and ill-health, assuring him that we hope and pray for his speedy recovery, and to that end we do unanimously adopt the following resolutions:

"Whereas, Dr. Luther R. Dyott, the pastor of our church during the past ten years, by his faithful, constant and unceasing devotion to the duties of his office, during which time he has rendered the church invaluable service, has become broken in health and has suffered a nervous collapse, and

"Whereas, A complete rest from the duties of his office is absolutely essential for the restoration of his health,

"Now, therefore, be it resolved, That we the members of his church and congregation, do request the Board of Deacons to extend to our pastor, Dr. Luther R. Dyott, a vacation to cover the period from date to and including March 31, 1918, with full pay at the present rate, and

"Be it therefore resolved, That a copy of this message and these resolutions be conveyed to Dr. Dyott by his physician.

Dr. Dyott has been unable to appear in the pulpit for the past three weeks. Services were conducted last Sunday morningfl by Rev. Mr. Elvin, of the First Church, Salem, and in the evening by Prof. Clark of Forest Grove, acting president of Pacific University. Today Rev. A. B. Patten, of the Forest Grove Church, occupied the pulpit morning and evening:

Rev. J. H. Barnett, pastor of the church at St. Johns, died from the effects of a cancer on Wednesday last.

A short time ago the Highland Congregational Church called Rev. Edward Constant to its pastorate, and last Thursday evening a reception was given to him and his wife. Mr. Constant came here from Mankato, Minn., where he served most acceptably for several years. Previous to that he was pastor of the First Church in Ipswich, Mass., one of the historic churches of that State.

All the collections of the Oregon Historical Society, the assembling of which has been the work of your corresponlent since January 9, 1899, as assistant secretary and curator, are now permanently housed in the public auditorium of this city. The dread of destruction by fire of these priceless collections, which it would be impossible to duplicate, is now practically at an end, as the present quarters are as nearly fireproof as can be found.

Portland, December 16, 1917.

W. B. M. P.

The December meeting of the Board was largely attended by members, and several welcome visitors were presen ta the opening of the morning session. Mrs. Scott of Montana, Mrs. Day of San Francisco, Mrs. Knodell of Portland and Miss Tenney of Oakland were among the number.

Mrs. Kroll presented for our sympathetic interest "The War-time League Intercession." It is a comradship for daily prayer, in which members enroll themselves, making the following pledge:

I promise to try to take daily not less than two minutes for earnest, thoughtful prayer in behalf of some or all of the following specified ends. as well as any other objects that may properly be linked with these:

1. That God's will may be done in and through this war.

2. That if it be His will victory may come to the United States and its Allies.

3. That the bodies of those dear to us may be preserved on land and sea and in the air and that their souls may be kept pure amid the special perils of their calling.

4. That all who labor for the moral welfare of soldiers and sailors may be helped and blessed in their ministrations.

5. That those in prisons and hospitals, and victims of massacre. exile and deportation may have grace given them to bear their sufferings.

6. That those in positions of authority in all the nations may have given them day by day wisdom and power. by means of which they shall lead their peoples in ways of righteousness and truth

7. That we may be able to bring to our sister nations with which we are allied timely and prevailing help.

8. That we may be enabled still to love and forgive the nation with which we are at war, that it may experience an entire change of mind and heart, be delivered from the lust for power and deserve once more the respect and trust of the civilized world.

9. That all the nations participating in or touched by this world-wide warfare may repent of their waywardness and worldliness and by their sufferings and sorrows be chastened and transformed to the end that a new international order shall come into being.

10. That God will speedily and signally manifest him-

self anew to the world, making his presence and his power felt and recognized by all his children.

Signature .....

Address .....

Anyone willing to join the league is asked to sign the pledge and send a postal card stating that this has been done to the War Time League of Intercession, the Congregationalist and Advance, Boston, Mass. The names will not be published. but the number of signers will be given from week to week.

The signer of the card may choose his own time for his two minutes of waiting on God daily. Undoubtedly he will have many companions simultaneously engaged in this highest of all functions if the time selected be between six and eight in the morning or twelve and one at noon or six and eight in the evening.

The office secretary reported that twenty-five requests for literature came to headquarters during November. Eighty-four study books and one hundred and ten year books were distributed. Four new subscriptions to "Our Work" were received.

The Board voted that the request be granted of the Foochow Mission asking that the salaries of their missionaries be increased. This advance is made necessary by the present poor exchange of gold for silver. The matter had been referred to the First Church, Pasadena, which pays the salary of Miss Bertha Allen and of the Union Kindergarten Training School at Foochow, and the first mail brought back the reply that the Woman's Society with the help of the Sunday-school would meet all the necessary increase.

There is for sale at headquarters most attractive work of the girls in the Doshisha Jo Gakko, Kyoto, Japan. It includes hand-painted silk gauze lamp shades:

Sizes	8-in in diameter	$1.50
	11-in in diameter	3.50
	14-in in diameter	4.00
	16-in in diameter	5.00
	17-in in diameter	5.50

Tablecloths of Japanese toweling, hand-faggotted and hemstitched, two and one-third yards long by one and two-thirds wide at $3 each; laundry bags of attractively designed toweling for 50 cents each.

Miss Henrietta Brewer gave a full and most interesting account of the Golden Jubilee of the Woman's Board of Boston which she had the pleasure of attending. Some of the details will appear in the next number of "Our Work."

THE TRUE SAGE

The true sage is not the one who sees, but he who, seeing the farthest, has the deepest love for mankind. He who sees without loving is only straining his eyes in the darkness.—Maeterlinck.

HAD WE BUT CHARITY.

How many other things might be tolerated in peace and left to conscience, had we but charity, and were it not the chief stronghold of our hypocrasy to be ever judging one another.—John Milton.

For The Children.

THE BOY WHO BECAME A FAMOUS ENGINEER.

One sunny Saturday afternoon in early spring about a hundred years ago, a fair-haired boy with a pale, thoughtful face was trying to launch a little toy steamer on a small stream, triubtary to the River Tyne in northern England, and make it keep steady in the water. The little craft would not keep steady, however. It leaned first on one side, then on the other, and the boy, with infinite patience, took it from the water time after time, but could not remedy the defect.

A gentleman, a stranger in the neighborhood, who had been watching the lad's patient struggles with difficulties, walked up to where he knelt among the long lush grass.

"Did you make the little boat yourself?" he asked.

The boy's face colored as he answered, "Yes."

"Let me look at it," said the gentleman, who was well along in years and looked like one who had succeeded in life.

The wet boat was placed in his hands. "Perhaps I shall see where the defect lies. Why, yes, I can show you where you have erred in making your boat." The stranger knelt in the grass by the boy's side and explained clearly and briefly the cause of the failure.

"Do you understand, my lad?" he asked, after a time, and the boy's face brightened as he replied.

"Yes, I have made dozens of boats," he added, "and none of them were right. Now I shall never have another failure."

"You seem sure of success?" then laughed the friendly visitor.

"Yes, because I know now how to make them," replied the lad, "and when I know how to make anything succeed, I could not let it fail."

The spirited answer delighted the gentleman. He looked more intently at the eager, boyish face.

"What is your name and where do you live, my lad?" My name is Robert Stephenson, and I live in yonder cottage," replied the lad.

"O, yes," said the stranger. "Your father is George Stephenson, the locomotive engineer. You are a chip of the old block, I see. And what do you intend to be?"

The boy's face flushed, and he looked up quickly with flashing eyes. "I want to be an engineer—to make railways, to build bridges. I should like to level mountains and to fill up valleys. The earth seems made for man to master and work upon."

"You have strange ideas for a boy of your age," observed his visitor. "How is it?"

"I was afraid you would think me strange," he replied shily. "I do not know why it is, but ever since I was a mere child I have been making things. I have made clocks and model engines. My father thinks I am a genius, but he wants me to study and to know books."

"The secret of genius is patience and hard work, my lad."

The boy's face brightened.

"O, yes, I know! Of that kind of patience I have plenty. I make and remake a boat twenty—nay, a hundred times if needed."

"You have a strongly marked vocation," said the visitor.

"I wish I could believe so. If loving anything means

having a vocation for it, then you are right," returned the boy.

The visitor looked at him thoughtfully.

"You will do great things some day. I, James Watt, am sure of it. Study and work will bring the world to your feet." And the man who had conquered all difficulties by his own industry grasped the boy's hand.

"I shall not live to see it," he continued, "but some day before you die you will remember what James Watt has said."

And as the great inventor walked away Robert Stephenson looked after him with wistful eyes.

"O, if it only will come true," he cried; "but it seems so long to wait."

And it did all come true just like the tale in the storybook. The little boy who had had trouble with his toy boat, and who studied and worked like a slave because he was determined to be somebody, became the greatest engineer of his day, and the world owes much to his skill and hard work. He constructed the famous Britannia bridge across the St. Lawrence, near Montreal, probably the most majestic and gigantic structure of its kind in ancient or modern times. Great wealth came to him and honors were showered upon him. By the king of the Belgians he was made a Knight of the Order of Leopold; the king of Sweden presented him with the Grand Cross of Olaf; and the emperor of the French decorated him with the Order of the Legion of oHnor. Queen Victoria offered him knighthood, but he declined it. The greatest honor of all, however, was reserved for his death, in 1850, when Robert Stephenson was laid to rest in Westminster Abbey by the side of the departed kings, statesmen and great men of his country.—Fred Myron Colby, in Epworth Herald.

A GOOD DAY FOR CALLS.

Outside, the rain was coming down by buckets and torrents, as if all the little brooks of heaven were flowing earthward. Betty watched it, slipping, sliding down the pane, pelting the dead blossoms in the garden, and veiling the end of the street in silvery mist. Then she turned away with a happy little chuckle.

"Goodby," she cried, "everybody'll be at home. It's just a splendid day for calls."

"For staying at home, you mean," said Sue, looking up from her book. "Don't be a goose, Bettiken. Get an apple and a story and toast your toes by this comfy fire."

"I don't want to be toast," laughed Betty. "I want to be sunshine cake."

Then she put on her stormy-day hat and her rubbers and buttoned herself into her raincoat, until it would have been hard for the most inquisitive raindrop to make its way in. With an umbrella and a mysterious covered box she sped away down the street.

Quite to the other end of the village she went, to the cottage, so pretty in summer and so lonely in winter, where little Miss Dressmaker Fitts lived with her mother.

The door flew open at her lightest tap and Miss Fitts, her cheeks as rosy as two crabapples, bustled her into the kitchen.

"Bless me!" she cried. 'Here's the Raindrop Fairy come to visit. Bless you, Betty, you are the first person that's come to this house, besides the postman, for a week! And mother flat on her back with the rheumatics! Do you suppose you could cheer her up a bit?"

"I'll try," Betty answered, slipping out of her coat.

Then out of her box came a book of funny stories that made grandma forget her aches and pains and giggle like a school girl. Afterward Betty played on the little parlor organ the old-fashioned hymns the dear old lady sang in her girlhood.

"You're better than medicine," said grandma. "You 'most made me forget the sun wasn't shining. Here's Belindy with a turnover apiece for us."

When the turnovers were finished, Betty rose to go. She knew just where she ought to call next. Yet she hesitated. If only Cousin Carol hadn't quarreled with her that last day before she came down with tonsilitis, it wouldn't have been hard at all.

"I'll never speak to you again," said Carol.

"I'll never come to see you," Betty flashed back.

For one miserable week each had kept her promise. Even now, when she had a pot of Carol's favorite jelly in her box and a red rose from her very own rose bush, it seemed the easiest thing in the world to drift by Carol's house like a brown autumn leaf in the wind. For a fraction of a second she hesitated. Then a glimpse of Carol's face at an upstairs window sent her flying up the steps like a small brown whirlwind.

"Betty," said Carol, opening the door, almost before the bell had ceased to ring, "you dearest dear," and she tried to hug her, raincoat, umberlla and all. "I'm so glad you came. Mother said I might make candy, but it isn't any fun to do it alone."

It was the jolliest afternoon. When the deepening shadows warned Betty that she must hurry home for supper, she took with her a box of Carol's very special candy to leave on her very last call. This was on little lame Jimmie down the street, whose mother worked in the noisy factory. Jimmie's eyes shown like stars when he opened the box, and Betty thought he'd never stop stammering his thanks.

"How did you ever guess it was my birthday? I thought nobody knew but mother—and God," he finished softly.

"You look as if you had had a good time," said Sue, yawning over her book when Betty came in.

"I did," was the reply, "a perfectly splendid time. A rainy day is a lovely one for making calls."—Pearl Howard Campbell, in Sunday School Times.

" 'Stay at home,' said Inclination,
'Let the errand wait.'
'Go at once,' said Duty, sternly,
'Or you'll be too late.'

" 'But it rains,' said Inclination,
'And the wind is keen.'
'Never mind all that,' said Duty,
'Go and brave it, Jean.'

"Jean stepped out into the garden,
Looked up at the sky;
Clouded, shrouded, dreary, sunless,
Rain unceasingly.

" 'Stay,' again said Inclination.
'Go,' said Duty, 'go.'
Forth went Jean with no more waiting,
Or a selfish 'No.'

"You will smile if now I tell you
That this quiet strife,
Duty conquering Inclination,
Strengthened all her life.

A PERSONAL AFFAIR.

The late Bishop Hare of South Dakota, often in his sermons, brought out a point with an apt story.

"These religious and unscrupulous financiers," he said in a winter discourse in Deadwood, "remind me of a little Philadelphia girl I know.

"This little girl insisted at bedtime on saying her prayers by herself. She was allowed to do so. Later her mother asked her why she had demanded this night a private prayer. For a long time the little girl refused to answer, but finally, after much coaxing, she said: "I jes' wanted to give tanks for being 'lowed to steal some Christmas fruitcake."

The defense of truth in a spirit of uncharitableness may retard its advancement more than the attacks of its foes. —Father Hecker.

Let not him who prays, suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace, while that stays behind it.—South.

The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph and praise.—A. Maclaren.

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